OUR PRESENT-DAY EDUCATION.

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Preface.

While placing the present tract before the English reading public I am fully conscious of its defects It has been written mainly from the Hindu point of view Secondly the suggestion made about the abolition of College education for girls and introduction of home education for them is also not practical under the present circumstances of society No offence was intended to any individual or body of individuals when what appeared to me the glaring defects of our present day education were attempted to be brought out in the course of this discussion These defects constitute a serious menace to the spiritual health and well being of society The forces of matter are getting predominant in the present day world and threaten to engulf and overwhelm the forces of the spirit But matter is dead without the spirit Let us hope that this simple fact will be recognized by all and a *via media* will be devised by our educationists and a system of education will be thrashed out which while ministering to the material needs of man will not attempt to kill his soul

—Hanumanprasad Poddar

Our Present-Day Education.

It is at the repeated request of some esteemed friends that I have ventured to take up the pen and enter on a discussion on the subject of our present-day education. These friends are pained to notice the consequences of this education as reflected in the lives and day-to-day activities of

our educated young men and women. Some of them are direct sufferers themselves. Having spent their hard-earned money in the education of their boys and girls, they now find these young hopefuls cast in an altogether different mould. They are distressed to find these boys and girls steeped in luxury and all sorts of extravagance, and leading an indolent and irreligious life. In sheer helplessness these parents press for a solution of their problems. An attempt is therefore made in the following pages to discuss the subject in all its bearings, although it appears that the disease has gone so deep that it is well-nigh impossible to think of obtaining a radical cure. In God's creation, however, nothing can be an unmitigated and absolute evil. From that point of view there must be some good points even in this education, and society must have to a certain extent profited by them. But if a proper estimate is made it will be found that the loss in this case far outweighs the gain. Nobody cared to bestow any serious

thought on the problem when there was time to think, nor was the after-effect properly calculated. Now when the country is flooded with the products of this education, when in the name of progress schools and colleges have sprung up everywhere, when owing to a change of outlook this education has acquired a prestige in the eye of the multitude, no substantial change is possible even if the evil effects are adequately brought to light. The disease has permeated all parts of society and it seems difficult now to overcome it unless the evil makes us so helpless as to compel us to turn our eyes to God alone for a remedy. The pernicious effects of the present system of education are very often discussed even in the Convocation Speeches of the various universities.* It is described as a system that fosters a false per-

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* Vide Appendix I for relevant extracts from Convocation Addresses of some Indian Universities.

spective of life, that breeds unemployment, that is unspiritual, that instils in the hearts of our youngmen a sense of luxury and ease under the plea of raising the standard of life and comfort. But these speeches generally end only with this criticism The reason for this is apparent. Those who run these universities cannot shut their eyes to the evils of the modern system of education. But being incapable of changing their outlook, they observe some strong points in its favour and feel that it has also its use for society. They cannot, therefore, suggest any vital reform. All the same complications in society are daily growing inasmuch as educational institutions are growing in number turning out innumerable boys and girls who bear the hall-mark of this education on their forehead Is there a way out of this difficulty? If not, is it any good to spend time over this discussion? One cannot blame even those who regard this education as nothing but a blessing, because that is

how they have learnt to look at the question. No useful purpose is likely to be served by criticizing, or finding fault with others. What is therefore written here under pressure from friends is not intended to lay the blame upon any person or criticize any opinion. The reader will kindly excuse the writer if he is found exhibiting any useless heat in the course of this discussion.

True Goal of Education

According to the tradition of the Hindu civilization the goal of education is to bring about an all-round growth of the pupil, physical, mental, material and moral, leading ultimately to the attainment of bliss, which is otherwise known as salvation, or freedom from the round of births and re-births. Our ancient Ṛṣis recognized only that knowledge as true which brought about release from the meshes of ignorance—'सा विद्या या विमुक्तये' Lord Śrī Krsṇa also, when He hinted in the Gītā that

Spiritual Knowledge was an aspect of Himself—'अध्यात्मविद्या विद्यानाम्' gave the seal of His approval to the above view. The institution of the four Āśramas (stages) of *Brahmacharya* (student life), *Gārhasthya* (married life), *Vānaprastha* (forest life), and *Sannyāsa* (renunciation) was introduced into Hindu society with the object of achieving this very object. The student in those days had to pass through the rigorous discipline of *Brahmacharya* while cultivating knowledge of things of this world as well as of things spiritual, and came out of the *Gurukula* as an embodiment of physical and mental health Self-abnegation became the breath of his nostrils. When he entered the next stage of a householder he had to develop this capacity of self-abnegation further. Service became his ideal. He had to deny himself at every step for the sake of others Thus finally he was able to renounce all that he possessed and merge his identity in the One Existence that permeated the whole

universe. This is the line of growth chalked out for a student according to our Hindu tradition. So long as this method of education based on the four Āśramas remained undisturbed in India, our tradition and ideal remained intact, and all classes of society were more or less happy. But when under many adverse circumstances we forsook this *Āśrama Dharma*, various complications arose in society. The twentieth century has appeared as sounding the death-knell of this ancient tradition. It has produced a strange infatuation which is leading us towards destruction in the name of progress. The Mohammedans did not succeed in removing our sacred tuft of hair or our sacred thread at the point of their sword, but now in the name of progress we, educated Hindus, are eagerly removing them ourselves. Our women embraced fire as a long lost friend to maintain the high ideal of feminine chastity. Fire could not impair their chastity, although it burnt their bodies; on the contrary, it shone all

the brighter; but now modern education has made that very ideal an intolerable burden to our sisters and daughters, and organized attempts are being made on all sides to throw that ideal overboard According to our ancient tradition society is held together by the force that lies in the truths of religion, and God is the foundation on which everything rests But our present-day educated young men consider it a derogation and an act of shame to make a confession of faith in these realities They cannot support such foolish superstitions for fear of losing prestige with their fellow-youngmen Enjoyment has become the supreme ideal of life to-day The intoxication of modern education has blurred our vision to such an extent that we have begun to regard the satisfaction of base desires as the highest achievement and a source of supreme bliss, and like moths rushing headlong towards fire, we are feeling irresistibly drawn towards the ways of destruction. The

Time-spirit has no doubt played an important part in the development of this new outlook. The present unspiritual and ungodly education has helped forward the Time-spirit The inspiration for this education has come from a dominant source which is outside India, and whose brilliance has dazed and stupefied our vision. We are caught in the meshes of a mirage, and are hotly in pursuit of it. That is why we feel tempted to imbue our young boys and girls, whose intellect and reasoning faculty is yet undeveloped, with the base ideal of enjoyment inherent in that civilization and thereby unhesitatingly send them along a wrong path. The wonder of it is that we consider this to be a desirable path both for our children and for ourselves. The countries where this civilization was developed to perfection have now got fed up with it and are anxious to find a way out. But we in our blind folly refuse to see although we have eyes, and refuse to hear although we have ears, and are rushing headlong without looking to the pits that lie ahead. When will God dispel the

delusion which inspires us to follow this maddening course ?

Evils of modern Education

The evils that can be detected in most of our college or school students may be enumerated as below —

1 Lack of faith in God and Religion,
2 Lack of Self Restraint
3 Lack of *Brahmacharya*
4 Lack of respect for teachers, parents and elders,
5 Contempt for antiquity
6 Luxury and extravagance
7 Sense of shame in following such hereditary avocations as agriculture or in undertaking household duties
8 Lack of straightforwardness

We shall deal with these points in some detail

1 God is only a creation of the imagination of man It is sheer waste of time to indulge in talks about Him Has anybody ever seen Him ? What is religion except a figment of the human brain ? Designing and selfish persons have created these conceptions of God

and Religion in order to frighten and cheat the unsophisticated. Religion is only a form of superstition.' These and similar views are aired with some amount of gratification by those who have received the light of modern education. There are, again, others who, though holding the same view as the above, are cultured enough not to produce a shock by a direct frontal attack. They therefore take recourse to a subtler method of reasoning. They argue as if they have to deal with either a fool or a child—'May be, there is a God; we do not contest this. But even if He is there, He does not take care of anybody. Rather, when He is everywhere, His service should consist in serving the world. One should, therefore, serve the masses instead of wasting time over useless worship or recitations of His name. Does not even the *Gītā* teach that one should serve God in every being through one's action ?' Those who advance this argument have no faith in God themselves; but, instead of directly denying His existence, they attempt to rid us of

our superstition through the subtle and back-door method of convincing us about the futility of worship or chanting His name They do not know that without a proper realization of God, without, in fact, a vision of the Infinite in every finite creature, there cannot be service in the proper sense of the term. The service that fills us with pride or arrogance is no service at all. And service that is devoid of touch with and realization of the Infinite cannot but breed such arrogance. A *Yajña* (sacrifice) performed without the direct presence of Śiva can result only in bringing destruction on our head! Through our neglect of God and Religion we are gradually moving along the path of indulgence and ruin. And the irony is that we miscall it as the path of progress

2 Self-restraint has become now a thing of the past We do not follow any standard of decency to regulate our talks, our mirth and fun, our mode

of living, our wearing apparel, food and other items of our daily life. Manners are out of court. No control is exercised over the tongue. Some years ago I remember crossing the Ganges near Patna on a steamer which was boarded by a party of young college students accompanied by one or two of their youthful professors. The whole party was full of fun and light-hearted banter, which soon overstepped the limits of decency and good breeding. Some ladies were seated at a short distance from the party. They began to feel very uncomfortable. The boys were, however, indifferent to their surroundings and began to behave as if there was none else in the steamer besides themselves. Indecent language and indecent gestures followed by loud peals of laughter from many throats, disorderly shouts and catcalls, all this formed part of their riotous and disreputable conduct. An old Maulvi, whose nerves could not tolerate this ribaldry of the boys, found himself in

hot-water in trying to expostulate with the party. It resulted in turning their torrent of ridicule on such objects as his beard, his spectacles and even the shape and cut of his upper garments. No sooner the poor old man opened his lips than he was met by a terrible shout of laughter. The poor Maulvi had finally to save himself by beating a hasty retreat from such uncongenial company.

The restriction about food is rapidly disappearing; every food has become the object of our avidity, be it even the leavings of the dishes of an unknown person; the plate on which beef was served to a Muslim an instant ago is used the next moment for serving *pakouri* to a Hindu. Soda water bottles are commonly used by all as mother's milk. There is no hesitation in taking food tasted by another. I remember an incident at a railway station when some young students dressed in the most up-to-date fashion came frolicking along the train

and caught hold of a vendor near a female compartment, where they started talking in a language which gave one the impression that they had neither mother nor sister in their homes. One of them purchased one kind of eatable and another a second variety; soon a struggle ensued for the possession of the stuff in each other's hands; the food tasted by one was thrust into the mouth of another; they began to roll in laughter and profusely perspired in the excitement of their merriment. Then the tea vendor was called, and some food was also purchased from a Muslim vendor. No one cared to enquire whether the food was pure, or whether it was cleanly cooked and served. Incidents like these must be occurring daily these days

There may be poverty in the family, and the father may be sending the monthly expenses of the boy with great difficulty; yet the boy must have his standard of luxury satisfied. Apart

from other things, he cannot manage with anything less than three pairs of footwear, one for outing, another for the tennis ground, and the third—a pair of slippers—for use in his room. There is no scope for the exercise of restraint or moderation anywhere. What a sad contrast with the injuctions of Manu who lays down the following rules for regulating the conduct of students who attend the *Gurukula* for their education. "A Brahmachārī should after his daily bath perform *Tarpaṇa* to satisfy the Devas, Ṛṣis and Pitrs; he should worship the Devas, perform *Havan* both morning and evening; he is to abjure liquor and meat, renounce the use of scents and ornaments, should not visit any woman, should eschew all exciting foods from his diet, should not kill any animal, should not rub oil in the body or apply collyrium in his eyes, should not use shoes, should control his propensities of lust, anger and greed, and should sleep alone. He should not participate in dance or music,

(whether vocal or instrumental) and should not indulge in gambling or quarrelling. He should guard himself against undue inquisitiveness in regard to the affairs of others, against untruth, doing injury to others, and casting glances on women or embracing them" We find just the opposite now when late rising has become fashionable, bath is taken only after the morning tea, Devas, Ṛṣis and Pitṛs are made objects of ridicule, prohibited food is welcome and scents are profusely used. Add to these the visits made to cinema houses and the reading of light and obscene literature, all of which help to vitiate the conduct of our young men

3. We must recognize to our shame and sorrow that in regard to the third item we, as a race, are perhaps going to be the worst sinners. Our students who start life without any chart or standard to regulate their conduct are being daily tempted to lead a life of indulgence through their text-books

containing open references to love affairs, through light novels that appeal to the base nature, through the spread of sex-literature, and through their mode of living of which enjoyment is the only goal. Their association with immature and short-sighted young professors, who have themselves no self-restraint, very often leads them astray. Co-education has opened another road to ruin. Colleges and hostels built in imitation of the West and breeding an atmosphere of luxury and enjoyment, exchange of objectionable letters among friends and fellow-students, or securing gross objectionable pictures that naturally excite the mind towards enjoyment, all these help to bring about their downfall. A very respected friend whose veracity or capacity to judge cannot be doubted once told me that in a province, which is considered to be one of the most advanced in western education, about half the student population of the university are victims of one or other form of venereal disease. This deplorable

condition of the youth, who are the future hope of the nation, should draw tears of blood from our eyes!

4. It has become almost a habit with those who have received the light of modern education to regard their parents as antiquated fools, to find fault with their actions or to slight their judgment even though trying to serve them bodily to a certain extent out of a sense of duty, or for the sake of winning popular applause. The time-honoured practice of worshipping the feet of elders at home is being neglected; nay, some even go to the length of feeling a sense of shame in being recognized as sons of their parents. An educated friend once actually said, "If instead of being the progeny of these fools, I could take my birth in a country where there is free-thinking, I would have been blessed indeed." The friend holding this extreme view may be an exception, yet it is a fact that respect for the wishes and opinions of parents has now dwindled

almost to the vanishing point. Disrespect for parents is sometimes recognized and advocated as a sign of progress! A son can never imagine the deep anguish which his parents feel when they find the child of their bosom, nursed with so much trouble and care regarding them as nothing but old fossils and inflicting suffering on them through contemptuous indifference to their feelings and sentiments. I could hardly restrain tears when an aggrieved father, full of tears, related to me his bitter experience in words whose pathos gave an indication of the extent of his anguish and suffering.

5. A young friend once told me that they were out to uproot and destroy all antiquated ideas and customs and replace them by new. The Vedas, the Purāṇas, the Qoran and the Bible,—they have no respect for any of these. Such is the mentality of most of our youngmen, no matter whether they give expression to it or not. That is why they want to destroy in the name of

reform. This thoughtless contempt for everything old, and attraction for a new if novel order, is another direct result of modern education.

6. The average monthly expenses of a college student are taken to be about Rs. 50/- now-a-days. In cities like Bombay they exceed even this amount. The colleges and hostels have been constructed on such a plan, and the standard of life in their atmosphere is so high, that the boys feel demoralized if they cannot live up to this level of expenditure The poor souls have to conform to the prevailing fashion the expenses of which are sufficient to maintain a couple of ordinary families in India. Shoes and boots of several varieties, boot polish, foreign dentifrice, looking-glass, brush, wrist-watch, flannel suit for the cricket-ground, another suit for the tennis court, tiffin in restaurants, daily shave in saloons, expensive laundering, purchase of the latest fictions, parties to friends, presents to friends on special

occasions, visits to Picture-houses and play-grounds, these and who knows how many more are the items on which they have to spend money without hesitation in order to maintain the false dignity of their position. Their poor parents may be in the meantime selling their jewellery or mortgaging their residence and property, or may beg and borrow to meet this heavy expenditure. The boys do not care to know in what difficult situation their parents are; they live in a paradise of their own where life is guided by imitation of one another. At the time of their visits to home during vacation such of them as are married would make fresh demands of money for purchase of enjoyable things for their young wives. Being afraid of displeasing the son, lest he may fail in the examination, the parents swallow the bitter pill without any murmur, and never allow the child to know either their chagrin or their suffering. The student, in his turn, has no business, when he visits home, to enquire about a gross subject like

the affairs of his home ? Why should he lend a helping hand in the rough household work of his parents? His time is spent in visits to friends, in the writing of love-letters, in fun and enjoyment, in indoor games or idle gossip. The parents tolerate all this in expectation that when the boy should come out of college all the family wants would be removed by his earnings. How should the poor guardians in their distant village homes know that the very boys for whose education they were parting with their life-blood, and whose demands, whether right or wrong, they met without any hesitation, would regard them as nothing but old fools when they came out of college after completion of their education; and if they failed to get any employment, the distress of the family would be much more acute. God alone knows how the poor would be able to bear the cost of an education which is so dear.

7. I have found through experience that a university-trained young man is

incapable of doing agricultural work, nor can he run a shop. Boys of the artisan class, when they have received this education, consider it derogatory to carry on their ancestral calling. They are not fitted to do anything else than clerical work. They develop a false sense of dignity, and feel shame in doing even their own work with their hands. They require a porter to carry even commodities weighing a few seers only. To carry weight they regard as *infra dig,* not to speak of sweeping rooms or washing clothes. Let alone these household duties, some even consider it a degradation to live under the same roof with their old style parents or brothers and sisters who have no knowledge of modern manners and etiquette. If it is analysed properly it will be found that this is one reason for the present growth of unemployment in the country Every educated man seeks service. The love of false dignity of the modern educated always keeps their expenditure out of proportion to their income; the result is, as

we often read in papers, that some even go to the length of seeking relief through suicide It is seldom heard that an artisan or even a day-labourer committed suicide for want of. occupation. Such extreme steps are taken only by the educated unemployed who are unfit for other work than either service or the legal profession. They look down upon all other kinds of work. Who can picture the terrible consequences of the acute unemployment for which the ground is being prepared by our universities annually turning out from their portals thousands of youngmen possessing mentality as described above ?

8. The amount of straightforwardness that could be observed among our elders cannot be traced among us of the present generation, instead we have become adepts in deceit and past masters in double-dealing. Our elders never hesitated to call a spade a spade. They used to call an enemy an enemy, and a friend a friend; but we address a

person as a friend, and treat him as an enemy. This false friendship, this covering of brute nature by drawing-room manners, has become a part and parcel of modern civilization. Openness and frankness is now regarded as an indication of foolishness, whereas deceit is regarded as an indication of wisdom!

Female Education

Female education is also growing as rapidly as the education of boys. With the progress of education of boys we felt that female education should also be advanced. Schools and colleges for women were established. The ideal of this education remained the same as in the case of boys, for it was guided by the same outlook. The craze was for higher education; and higher education meant education in colleges with the object of attainment of university degrees and qualifying for the vocations of law and medicine. The women also followed and are following the same beaten track and are becoming professors, clerks,

lawyers, writers, leaders, municipal commissioners and councillors. This is what we call progress. On all sides this progress is being hailed with delight and no efforts are spared to make it as complete as possible. Educational institutions for women on modern lines and the number of girl students, are daily increasing. The result is, they are also being tarred with the same brush, and have started like the boys to disown God and religion. This disavowal may not be as open and complete as in the case of the boys, for women possess the natural qualities of simplicity, tenderness, faith, shyness and respect and love for tradition and old customs, which prevent them from going to the same length as the boys, but the movement has started. Lack of restraint is also growing. Women being by nature possessed of more self-control in certain respects than men, their progress in this direction may not be as rapid as in the other case; but they have a more developed imitative faculty which is

slowly but irresistibly dragging them towards a life of indulgence. That is why lack of self-control is growing among educated women of the present day. They no longer feel shy in openly discussing things, the very thought of which sent a shudder into the heart of our coy and pure-hearted sisters of the old school The demur in cultivating friendship and exchanging letters, or joining in merriment, play or dance with unrelated members of the other sex, is disappearing. Lack of continence is terribly growing A Lahore paper of the reformist school published sometime ago an article from the pen of a responsible person, objecting to the system of co-education of boys and girls, wherein it was stated that according to the report of the lady health-officer of a certain school about 90 p. c of unmarried girls above the age of twelve had been found either big with child or having had got rid of it through abortion. The writer expressed great concern at this fearful growth of immorality, and wondered

how the elders and leaders of society proposed to meet the situation.

Supposing 90 p. c. was an exaggeration, even 10 p. c. is a terrible average for such a state of things. It is difficult to believe that this is a correct estimate. The figure may be a misprint; all the same it cannot but be recognized that school girls of the present generation are open to more temptation, and therefore incidents of this nature are on the increase among them. If that be the state among young girls, the heart trembles to picture how terrible could be the condition of mature educated women who have accepted and openly advocate the ideal of self-indulgence as the ideal of modern womanly life.

The cultured and educated girls of to-day do not obey their parents. Only the other day it was reported in the papers that one Mr S R. Gokhale of Nagpur committed suicide together with his wife because their grown-up girl whom they had educated with much expense and

care had decided to marry without their consent. Enlightened boys and girls of to-day might say it was the girl who was to marry, and not her parents. The girl decided to choose her own husband. What business had the parents to interfere in the matter? Quite so; but this very ideal is against our Hindu tradition. It is this ideal that draws a glorious picture of free love among immature boys and girls, which has no other basis but gross attraction of the flesh, and which occasionally drives some of them to adopt the extreme step of committing suicide even on slight interference from parents and well-wishers It is this anti-Hindu ideal that generates in them want of respect for parents or for their sentiments, desires and power of discrimination, and makes them rebels against ancient tradition and custom. It is this ideal that teaches modern educated girls that it was derogatory to bow their head before the mother-in-law, or render bodily services to the husband. Has not this ideal been imported from Europe where

women hoist their standard of revolt against husbands, where they have gone even to the extent of forming associations for devising ways and means of getting rid of their husbands? The woman may freely mix and move about, may visit cinemas, and may even drink in the company of whomsoever she chooses, and her husband and parents cannot raise their finger against her. For was not such freedom a sign of modern civilization and progress? Whither, O goddess, in whose keeping lies the glorious ideal of Chastity, the ideal which is particularly India's own, to what abysmal depths are you drifting leaving aside the white brilliance of your pure ideal !!

As to luxury and extravagance they have a sad tale to tell. The husband may be incapable of securing a service of twenty rupees per month, but the lady must have her money for purchase of the latest fashion of toilet articles, for satisfaction of her other whims and

desires, and for her regular visits to the cinema. The college girls particularly are mad after fashion. Crores worth of useless trash are imported annually from other lands in the interest of this fashion. They regard household duties like sweeping of rooms, grinding corn, or cooking as degrading occupations. In a poor country like India it is nothing but inviting direst misery and unhappiness to make the girls so fashionable and extravagant It is, in fact, a great social sin we are committing by encouraging the progress of society along these lines

The intention of these observations is not that women should not wash their bodies or observe cleanliness, or should wear only dirty clothes and neglect even their legitimate and natural instincts of brushing up the body. These things can be and should be done without indulging in undue luxury, nor do they require much expenditure. It should be remembered that beauty does not lie in

fashion; it is a virtue of the heart. It lies in a general high level of sweetness of behaviour and humility, in simplicity and cleanliness, in health and strength. One who possesses a sweet and unsophisticated heart, one whose springs of action are sweet and beautiful, possesses the greatest beauty in the world. Nevertheless, there is no harm in the use of ordinary indigenous ingredients not requiring much expenditure even for the preservation of physical beauty The evil lies in becoming a slave to fashion Where this slavery exists, money will be needed for its satisfaction, and this need for money is to-day compelling women to suppress their natural simplicity and adopt in its place a veneer of formality, miscalled culture in modern vocabulary

Besides the evils of a general character mentioned above some other new and particular evils have appeared among modern women which are peculiar to themselves, chief among which are the

ideas of divorce and birth-control, the unpractical desire of equal rights in all matters, and the revolting craze for figuring as film-stars.

Divorce and Birth-Control

The very idea of divorce is bound to cut at the root of the pure love and devotion that subsists between husband and wife in a Hindu home In a country where the traditional ideal of womanhood has been that she should think of no man other than her husband even in dream, where thousands of women eagerly sought death by leaping into burning pyres in order to save their honour and purity, where Sita considered it a shame and a stigma voluntarily to touch the person of Hanuman who was as good as a son to Her, even in face of the possibility of recovering freedom from the clutches of the terrible Ravana; where it was considered a glorious act for a woman to burn her body, sitting on the funeral pyre of her husband, in the very same country the ladies, having

thrown away the seclusion of the home do not hesitate to declare to-day in open-air public meetings that the idea of chastity was a superstition, a form of slavery to man, and that they had a right to divorce their husbands and thus emancipate themselves from this slavery!

Here is an incident which actually happened about eighty-six years ago. There is a place called Putia in the district of Rajshahi in Bengal. Rani Saratsundari was the wife of the Zemindar of the place, Jogendranarayan. Jogendranarayan suddenly died in the prime of his life The Rani was a wise and sensible girl. In her sixteenth year, when she got the control of her husband's estate from the Court of Wards, she managed it with much tact and foresight. Attracted by good reports about her many virtues, the wife of the then collector of Rajshahi, Mr. Wallace, came one day, to visit the Rani. Mrs. Wallace was very much moved by the

sight of the austere appearance of the Rani, so young, yet her head tonsured, with a coarse piece of cloth on her person, and seated on a blanket like a member of a religious order. She could not restrain her emotion. Full of affection, she said—"Rani, you are still quite young; why don't you marry again ?" Saratsundari did not give any reply to the question, but her eyes began to shed profuse tears Knowing that she had unknowingly hurt the Rani's feelings, Mrs. Wallace felt much grieved and left the palace with many expressions of regret The Rani was, however, much upset; she thought there could be no greater sin for a Hindu widow than to be told that she should remarry, and as an expiation she undertook a fast of several days during which she did not touch even a cup of water. What a great contrast with the mentality of modern women who have begun to declare with their own lips in packed public meetings of men that a woman possessed the right to divorce her husband and adopt another, if she so chose !!

Birth-control is part and parcel of this question. Granted that in a poor country like India excess of children becomes a source of trouble and suffering to parents, but that is a part of the divine scheme. The law of *Karma* is also a factor to be taken into consideration, it is not easy to ignore or evade it. According to the ancient Hindu belief, births and deaths are pre-ordained; but, if that is not accepted, the best method of birth-control is self-control. It is not our intention to show any disrespect to the generous motive of such famous advocates of birth-control through contraception as Mrs Saenger; all the same, there is no doubt that according to the Hindu tradition and the teachings of Hindu religion and ethics, the method is not only harmful, but sinful This artificial method is bound to give an impetus to adultery and open licentiousness in society In an article published recently, Mahatma Gandhi referring to the method of contraception wrote.—

"For me the use of contraceptives is not far removed from the means to which persons have hitherto resorted for the gratification of their sexual desire with the results that very few know. I know what havoc secret vice has played among school boys and school girls. The introduction of contraceptives under the name of science and the *imprimatur* of known leaders of society has intensified the complication and made the task of reformers who work for purity of social life well-nigh impossible for the moment. I betray no confidence when I inform the reader that there are unmarried girls of impressionable age studying in schools and colleges who study birth-control literature and magazines with avidity and even possess contraceptives It is impossible to confine their use to married women. Marriage loses its sanctity when its purpose and highest use is conceived to be the satisfaction of the animal passion without contemplating the natural result of such satisfaction."

This shows how purity is being destroyed and substituted by vulgar sex-passion through this modern movement of birth-control through contraception, and how our immature boys and girls who have come under its influence are ruining themselves and their future. Similarly, it will be found the urge of sex is at the root of movements in favour of divorce, and equal rights and opportunities for women

Equality and Liberty

It is being urged that men and women possess the right of equality, therefore no discrimination should be made against women in this respect. Men can freely move outside their home, can take to service, can visit places of recreation and enjoyment, can become members of councils, vakils, barristers, and judges. Why should women be deprived of these opportunities? It is nothing but sheer selfishness which urges men to keep women in a state of perpetual

bondage by befooling them through false pretences. Women are being stirred up against men, and some of our educated sisters have already begun to entertain embittered feelings against men. They ask—'Why should we remain under the tutelage and protection of parents in our childhood, of the husband in our adolescence, and of the son in our old age ? Are we not human beings ? Do we not possess the same rights as men ?' So subtle is the Lord's *Māyā*, such the intoxication of modern education, that they do not allow these sisters to realize that the question of equality or inequality of rights can arise only in respect of two separate entities. Our tradition teaches us to regard a married couple as one indivisible unit, they are each part of a whole, one is complementary to the other. They are two separate manifestations of the same soul. Where is the need, then, for women to vie with men ? As regards physical independence, has not the creator built the bodies of men and women on a plan

which precludes their being equal in all respects? The woman is a queen within the walls of her home, and the function of man here is to give her protection; he has to subsist on the food given by her. But outside the home she requires to be guided by man. The body of a woman is so constituted that it is not possible for her to be entirely free. Man may move about in public streets without the barest covering on the body, the woman cannot do so. Even women of the savage races cover their breasts with a piece of cloth when they come out of their seclusion In the West those who follow the cult of nudism may like to keep their bodies bare, but that is a different matter. Even in the West women do not move about exposing their bodies to the gaze of men. From the age of puberty, the feminine body begins to develop its peculiarities and differences from the male body. It requires protection during the menses; it has to conceive. It undergoes many and various changes when there is a

child in the womb; there are several crises to be avoided and it requires external aid for its protection during these critical days. All physical and mental labour and excitement have to be avoided. At the time of delivery the woman requires particular care and nursing. She has to observe many special rules both during pregnancy and confinement She becomes a mother. God creates milk in her breasts through which she nourishes her child with deep motherly affection and care. Man has none of these duties to perform

We cannot control our anger when we hear of any case of abduction. No instance of kidnapping of man is heard except perhaps in America. The feminine body possesses in a remarkable degree the capacity of undergoing hardships, forbearance, bearing pain and suffering and of rendering service, hence it is that a woman practises so much self-denial Man cannot approach her in all these qualities All the same

it is a fact that physically woman is incapable of protecting herself; whereas from the point of view of the heart, she is the support of her father, son or husband. She enjoys freedom so far as the exercise of the heart is concerned, but this freedom is not extended to the body It is through the application of her heart-force that a woman establishes her authority over her husband She is an embodiment of love and affection. That is the reason why even great men of the world, men possessing name, fame and worldly power find it a relief to place themselves under the care of their wives after the completion of their day's labour. The secret of this power of woman does not lie in physical strength; it lies in her love-force, her heart-force, in the force she attains through power of service If woman begins to look down upon this incomparable wealth she possesses in her heart, and proceeds to compete with man in the region of the body, both man and woman will equally

suffer from the aberration. Woman will fall from the high pedestal which she occupies to-day and will be left without support. The more she will advance along this line, the more will she fall into the grip of man, and lose her freedom. Now she makes man dance to her tune and obliges him to pay her homage: but under the new order of things she will be compelled to dance to the tune of man. Man will be deprived of a loving friend whose soothing influence and support helps him to bear the trials and tribulations of his daily existence. But what is to be done ? Modern education has vitiated the mentality of woman, she is clamouring for an equality of right with man and is developing a sort of hatred for him, she does not realize how her all-round interest may be safeguarded, and throwing aside her queenly position and queenly dignity has come out into the world to engage in open competition with man. That is why through the lure of the cinema and the theatre, of public meetings,

councils, law courts and offices, she is preparing to fall into the trap of a base form of dependence. That is why she is preparing to renounce her motherly and sisterly qualities and adopt instead an ideal which will be terrible in its effect on society. Let it be remembered that the physical freedom that is denied to woman is not because she is a slave, and must be forcibly kept in a state of dependence On the contrary her dignity and majesty lies in this dependence. It is only a queen that lives under a strong guard; similarly a woman requires to be placed under the control of man in order to protect her many womanly qualities as well as her beautiful body. This dependence, again is necessary, in order to preserve her purity, chastity and the priceless ideal of motherhood. It is a special dispensation of God for the protection of her honour

Common Curriculum and Co-Education

Another new craze is progressively taking hold of us, this is co-education

of adult boys and girls. Under this system the students of both the sexes attend the same class for their study. In the first instance, the present system of irreligious education itself is subversive of the Hindu ideal of womanhood; and on top of it when grown-up boys and girls go to attend the same class, the evil is very much accentuated. Although the harmful consequences of co-education are so apparent, there is yet a general desire to proceed with the experiment. For in the eyes of the advocates of co-education instances that appear to us as leading to degradation and fall appear as indications of progress and evolution. The ideals of the West have occupied such a high place in their hearts that it is but natural for them to try to advance those ideals in society and bring all people under their influence But those who are not altogether obsessed with those ideals should consider their *pros* and *cons* and try to arrive at an impartial decision.

Let the question of a common curriculum of education be considered first. It must be generally admitted that the goal of education is to draw out and develop the inherent faculties that lie hidden in man. If that is so, do man and woman possess the same kind of power, the same kind of faculties? Is their field of activity in life the same? Does woman actually require to receive in every particular the same form of instruction as man does? If these questions are calmly considered the answer we get will be in the negative Man and woman are dissimilar in the very constitution of their bodies, in their activities, and in the qualities of their heart. The curriculum of their education should therefore be prepared with this natural and inevitable disparity in view. This natural difference is ignored when attempts are made to treat woman as belonging to the same category as man This absurd and impractical idea of equality has blinded our vision and prevents us from seeing

facts as they are. Even a slight consideration will show that man and woman represent two different kinds of *Śakti* and that their fields of activity are on that account separate. Woman is the master of the home where her whole soul is centred, and man has to seek his field of conquest in the world outside.* Why should woman unnecessari-

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* It is not the intention to suggest by this distinction between 'home' and 'outside' that woman should always remain shut up within the home and man should always remain outside. A home is made by the combined efforts of both man and woman When the husband goes out, he goes there in the interest of the home, and the wife keeps indoors for the sake of that very 'home'. Similarly, on occasions the mistress of the home goes outside in the company of her husband or son for religious or social observances; that is also in the interest of the home, and not for free enjoyment. When the husband comes home, he comes to make it a 'home',

ly split her head with worries connected with the office and the market-place, or with public meetings, courts and councils ? Can a woman enjoy the unalloyed joy she enjoys in motherhood, or in the freedom of her home, by turning a clerk in an office ? The special function of woman lies in motherhood. Every part of her body craves for the fulfilment of this function She is great because of the possession of qualities of a mother which position she attains by undergoing a terrible amount of suffering and sacrifice The education that misleads her to regard this motherhood

and not to exercise his authority under the intoxication of success in the outside world This inter-relation between 'home' and 'outside', comings and goings, social intercourse, earning for bread, worship and other religious practices, charity and works of merit, and observation of social customs and etiquettes,—all this is carried on in order to maintain the integrity of and develop the 'home'.

as an aberration, and teaches her to kill motherhood by lapses in morals is no education, but a parody of it. It was reported in the papers some time ago that a fashionable girl of the West murdered her child because it cried owing to a bronchial cough which disturbed her sleep at night. Another girl committed suicide in order to save herself the trouble of nursing her child These are some instances to show how motherhood is killed. These instances are taken from the West whose ideal has become our pole-star and which is directly guiding us in our endeavours to spread modern education among our women. Instead of motherhood, we are teaching women how to wield the sword; but we do not realize that if the ideals of motherhood and chastity disappear, if women forget their own self-effacing nature, if they are no longer adorned with the qualities of a loving mother, sister or wife, it is their own child, husband, or they themselves that will be the victims of that sword. There is no harm in developing the

power of woman to engage in a physical combat, but that must be subordinate to her motherhood, so that that power may be applied against the enemy, and not against her own child or husband. Modern education tends to root out the sense of motherhood from the heart of woman. This proves that it is both unpractical and harmful to force the same curriculum of education on boys and girls.

Let us now turn to the problem of co-education. Woman possesses some particular and inherent qualities of her own which qualify her to bear in her womb great souls whose appearance on earth gives a turn to the course of human history. The ideal of female education should be to develop those very qualities. Let us not forget that a force in which inheres the capacity of highest good can be a source of positive evil the extent of which may be as great as its capacity for good, if it is applied in the wrong direction. Woman

is by nature adorned with the ideal traits of character which make her self-effacing, enduring, simple at heart, and devoted to service, but when her character is lost, she is turned into a terrible creature. Co-education directly fosters licentious thoughts among boys and girls and opens the road to ruin for innocent girls

The bodies of man and woman are so constituted that they possess a natural attraction for each other, which makes it practically impossible for them to remain unaffected for any length of time if they continue to live close to each other If great souls of yore like Jaimini, Saubhari and Parāśara who spent their life-time in the spiritual atmosphere of their hermitages, if wise men of the West like Newton and Milton, and many great and renowned spiritual aspirants of modern times failed to control sex through circumstances of association, it is nothing but delusion to expect grown-up boys and girls whose

ideal of life is one of enjoyment, whose baser instincts are being constantly roused by cinemas and novels, who live in hostels which are centres of all forms of indulgence, to remain altogether unaffected by the impulses of sex. And yet intellectuals are not wanting who advocate co-education on the ground that the system prevails in Europe. Will it be unjust to call such opinion as an intellectual freak?

Some people cite instances from Sanskrit dramas to prove that co-education existed even in our ancient seminaries, but they should remember that it is nowhere stated in the ancient books that women or grown-up girls drawn from society attended the classes held by the Ṛsis together with their disciples of the other sex. It is true that the Brahmachārīs used to live in the Gurukulas, where the daughters of their preceptors lived; but their relation was one between brothers and sisters, and they had to live under very strict

discipline. The whole atmosphere of these Gurukulas was one of discipline and restraint. There was no suggestion of enjoyment or luxury there, nor was there anything to help to rouse the sexual instinct. In spite of this, occasional instances of lapse occurred as in the case of Kacha and Devayānī. This gōes to strengthen the case against co-education, rather than to weaken it.

Cinema

The cinema has become almost an integral part of modern civilization; and educated men and women who have imbibed that civilization are being naturally and irresistibly drawn towards this new object of attraction. It is true that picture exhibition is an art which if rightly produced by tried and unselfish persons may help society by combining pleasure with profit. But as it stands to-day, the possibility of evil through it is greater than the possibility of service. Owing to the evil instincts inherited by man from birth to birth, his propensity

to evil is naturally stronger and greater than the propensity to good. Some amount of sex appeal is to be found even where the plot is otherwise desirable and educative. Where there is arrangement for the female parts being played by male actors, there is not much objection; but where men and women mix together to produce a plot there is bound to be some danger of sexual complication even when the players are drawn from cultured families. The bodies of men and women are so constituted by Nature herself that they automatically attract each other. In youth this attraction becomes very acute and strong. It is, therefore, impossible at this stage to remain unmoved by sexual passion when closely thrown together with members of the opposite sex, and participating in the production of plots in which love-scenes form an essential factor. Even great souls who perform austerities and coerce their flesh have occasionally to yield to this attraction when placed under adverse circum-

stances. What can be expected, then, of young actors and actresses who produce these films ? The danger of degradation will follow this industry even if it is purged of its present gross impurities; in its existing state it is an open trap to bring about the downfall of all who go near it. Vulgar songs and jokes, vulgar dance of half-naked women, obscene and suggestive gestures of girls who miscall themselves maidens—all these directly open the gates of hell.

The cinema has now become a regular industry and source of business The aim of the organizers of this industry is to amass the largest amount of wealth within the shortest time possible. Captains of industry with huge capital have entered the field to obtain a good return from their investments. None of them possess any idea of developing the artistic taste of the people or raising their general level of culture. Their sole object is to gather a full house by show of pictures which

may attract the crowd. They care little whether such shows vitiate the taste of the crowd and lower its moral tone. They have no thought of responsibility for the good of society. Their one thought is to make the venture a financial success. This thought of lucre inspires practically every one who has *anything to do with this industry.* That is how it becomes possible to turn out vulgar films and make an exhibition of them. What is, however, most regrettable that girls of cultured families who have received the intoxication of modern education are throwing their traditional reserve and modesty to the winds, and have begun to consider it a glory and a pride, an indication of progress, to be able to figure in a film where they have promiscuously to mix with men This is a clear sign of the degradation of society. Who knows whether they are doing this under some delusion, or through lure of money, decently covered up by a show of love for the theory of art for art's sake?

The experiences of a film actress appeared in the papers only a few days ago; the facts stated in that reminiscence clearly showed that it is very difficult for a woman joining the film industry as an actress to maintain her purity of character. The same should be understood to apply in the case of the male actors also Even the organizers fall a victim to their evil association. It is unlucky for society that the craze for cinema is daily increasing among the student population and making them helpless victims of their own evil propensities. Visits to the cinema are often associated with visits to the drinking bar and prostitutes, which are ruining their lives Last year some girls who have not been spoilt by modernism wrote to us that their educated husbands wanted forcibly to take them to the cinema and the club-house to show them obscene pictures and make them eat flesh and drink. In their distress and helplessness these girls sought our advice

as to how to resist this attempt on the part of their husbands.

Newspapers and magazines are helping a lot to spread the modern craze for the cinema. Through the temptation of income to be derived from advertisements these papers print many articles on the cinema industry, and publish pictures of actresses to lure the public. I appeal to the editors of these journals to consider their responsibility, and humbly submit to them that it is their duty to help to stop this downward course of society. The literature that excites sexual passion cannot be a beneficent literature. The art that kills the higher impulses and rouses the baser instincts of man is like poison itself. It is the duty of artists and litterateurs to place only pure and elevating thoughts before young boys and girls, and thus help them to rise to the full height of their moral and spiritual stature. According to the educational system of our ancient Gurukulas it was

not permissible for the student to read any sex literature. The present-day boys and girls also do not require any lesson on erotic subjects or subjects pertaining to sex. What they require is to know how to control the sexual passion. Is it too much for me to hope that our great writers who are creating literature will kindly bestow their serious thought on the problem, and not miss the intention of my humble submission ? To my mind it appears that cinema is a kind of poison which is sweet to the taste, but deadly in its effect Women should particularly guard themselves against its allurements. We, however, grieve to notice that they are rapidly falling a victim to its allurements.

What kind of Education should we give?

Does all that has been stated before mean that boys should be given no education at all ? No, that is not our intention. They should certainly be given education, but the type of education should be such that it may develop

their faith, their religious beliefs, their regard for right conduct, and their capacity for sacrifice and restraint. Let their education make them true and representative men who fear God and believe in the soul, who are embodiments of courage, patience and love for their fellow-creatures Subsidiary to this let them obtain knowledge of other necessary things of the world. It would have been desirable if education could have been made less expensive, but under present circumstances such a possibility seems to be a far cry. It is very necessary that educationists devote their attention to these problems, and spare some time to devise constructive reforms along these lines.

With regard to the education of girls, it appears best, in my humble opinion, to give up the fondness for Western education. Let them receive their education from parents at home or from their husbands after their marriage. Home is the proper university for girls It should not be forgotten

that the acquirement of knowledge of a foreign tongue or of university degrees for such knowledge has no particular value for a girl of our society. Knowledge of a foreign language does not invest a woman with wisdom, nor does it bring any extraordinary quality to her. Could this knowledge be derived without bringing other undesirable complications, there might be some reason to extend it a welcome. But to obtain it at the expense of our well-tried traditions is a terrible loss, indeed. What particular profit can our sisters and daughters derive from an education which could render no good to our boys? In my humble opinion the many new social experiments that are being introduced among women as the result of this education have brought much moral and spiritual degradation among them as well as to society, and that such a state can never be desirable for society. This does not, however, mean that the door to literary education should be altogether closed against

women. Draupadī possessed great wisdom, she had the capacity to conduct the affairs of the state, and actually helped the Pāṇḍavas with her advice during the great Kaurava war, but she was also at the same time an ideal mistress of the home. Ahalyabai, who ruled a state, was likewise adorned with great wisdom and spirituality. Let our present-day women similarly cultivate wisdom, keeping intact the ideal of developing their quality as the ideal lady of the home. Their education should be conducted for furthering this goal. Till a system of education is formulated for the promotion of this goal, the best interest of society will be served by keeping women outside the influence of the present useless and harmful higher education imparted by the universities. It appears to us that it is better for them to remain uneducated and unlettered than to be deprived, through the corroding influence of modern education, of their inherent qualities of motherliness, purity, humility and the inner

beauty of their soul. There is need for an education that promotes and develops the higher qualities, and that which destroys them is harmful. Wisdom therefore lies in giving up the growing attraction for spreading modern education which presages nothing but evil and degradation to society.

A Few Humble Suggestions

An attempt has been made in the foregoing pages to bring out only the salient evils of modern education. There are, however, many other harmful results of this education which have not yet been touched. For instance, it is modern education that has brought to the fore and made acute the differences and misunderstandings among the various interests of society. It has no doubt fostered the spirit of so-called nationalism which aims at removal of legitimate restrictions of tradition for regulating interdining and intermarriage But it has dried up the sentiments of love and fellow-feeling. It is promoting a

narrow patriotism which in Europe has not only destroyed love for humanity, but has become a source of menace to all the states from each other. Under the influence of this education it is on the one hand urged that the distinctions of caste should be obliterated, and on the other the country is being flooded by communal organizations and conferences and an exceptional anxiety is being shown by all to maintain their separate communal existences. The question of an all-India unity is a far cry when there is no unity of interest as between Hindus and Hindus, and Muslims and Muslims. Among the Hindus there have been new divisions representing the Jains, Sikhs, Arya Samajists and Brahmos and signs of additional fissures are growing. Many small communities and even their subordinate branches have started organizations to forward their own communal interests. The Agarawal Sabha, the Agarawal Panchāyat, the Agarawal Yuvaka Mandal, the Maheshwari Didu Panchāyat, the Maheshwari

Mahāsabhā,—these and many others of this type are instances in point. The Vaiśya community was originally organized under one Vaiśya Sabha, but now there are so many organizations of the branches and sub-branches of this community. What is more, modern education has set wife against husband, and husband against wife by emphasizing the diversity of their interests. What a great fall from our ideal which taught man the identity of his interests with those of the world at large through such short and pithy maxims as 'वसुधैव कुटुम्बकम्' and 'आत्मवत् सर्वभूतेषु'.* We loudly proclaim the necessity of removal of social distinctions and differences, although we ourselves are victims of such destructive separateness that the satisfaction of petty individual self-interest has become the highest goal of our life. All thoughtful people know

* 'To look upon people of the whole world as one's kinsmen.' 'To look upon the whole creation as one's own self'

and realize the strength of these modern tendencies and attempt in their own ways to combat them. Let us devoutly hope that educationists and patrons of learning will give their thought to the seriousness of the problem, and put their heads together to devise and introduce without delay some appropriate scheme of reform. In my humble opinion much of the evil of the modern system of education can be eliminated, and the true ideal of education can be realized, if proper consideration is given to the following suggestions—

1. Text-books should be written bringing out the true significance and underlying ideas of our ancient culture and civilization. These should contain appropriate selections from old Sanskrit texts, and noble and inspiring illustrations from the lives of our pre-historical and historical heroes.

It should be realized that a people that loses respect for its culture, for

its own heroes, and its language and literature is doomed to extinction. Modern education has introduced among us this germ of destruction in such an insidious form that we are being deluded to regard our degradation as a sign of progress. It is through the influence of this education that we have lost reverence for our ancient heritage, and have developed in its place love and respect for Western civilization, for Western heroes, and for the literature of the West It is not our intention to discourage appreciation of even the good points of other cultures. What we contend is that this appreciation should not be allowed to bring any demoralization to our soul It is this demoralization that does not allow us to see the wealth lying at our feet; it prompts us to look at our culture with an eye of indifference, and even of contempt, although we grow enthusiastic in its praise if by chance any aspect of it receives some appreciation from a Western thinker.

2. Text-books should contain lessons intended to strengthen the faith of boys in God and religion. A universally respected book like the *Gītā* should form a part of the higher curriculum of studies.

3. There should be lessons in the text-books intended to promote right conduct and develop the higher or divine instincts (दैवीसम्पद्) of the boys. This may be done through illustrations from the lives of men who have been great through the cultivation of such conduct and such instincts.

4. Particular emphasis should be laid on the development of the following sixteen qualities —

(1) Devotion to God; (2) Devotion to parents; (3) Respect for the ancient scriptures, and love of country; (4) Truth; (5) Love; (6) Brahmacharya; (7) Non-injury to creatures (*Ahimsā*); (8) Fearlessness; (9) Charity (10) Straightforwardness; (11) To regard others' wives with the same respect as is shown

to one's mother and sisters; (12) Not to participate in slandering others; (13) Not to show disrespect to any religion, or to any religious teacher; (14) Not to practise deceit, double-dealing and dishonesty for earning livelihood; (15) Respect for earning through honest physical labour; and (16) Fellow-feeling

There should be a common prayer every day before the school or college starts in which the teachers should participate with the boys. The form of the prayer should be such that boys belonging to all sects or communities may join it without any objection

5. Birthdays of Avatāras and saints should be celebrated with great eclat Opportunity should be taken on those occasions to enlighten the boys on the lives and teachings of Avatāras and saints.

6. Boys should be enlightened on the great benefit that may be derived from purity in food and drink and observance of self-control.

7. Text-books should not contain any erotic references; if they form part of any poem or drama, portions containing such references should be expunged.

I have been told that some professors find it impossible to teach such passages in modern text-books, and even compel the girl students to absent themselves from their period so long as they dwell on such passages

8. No text-book should contain any lesson that may promote sectarian or communal misunderstanding.

9. There should be lessons in the text-books to show the evil effects of luxury and extravagance. Attempt should be made to keep the life of students pure and simple.

10 Instructions should be imparted as far as possible through the mother tongue

11. Selection of professors and superintendents of hostels should be made from people possessing pure

character, who are God-fearing, spiritually-minded, who hate extravagance and luxury, and are economical in their habits.

(It should be remembered that professors and superintendents exercise the greatest influence on the life of students.)

12. There should be some arrangement for the manual training of boys so that when they leave their schools and colleges they may not look down upon any kind of manual labour, but may take pride in it.

13. The regulations of school and college hostels should insist on simple and disciplined life. The students should do their work with their own hands as far as possible, so that when they leave the portals of their college or university they may not consider such work as derogatory to themselves. The habits of cleanliness in body and mind should be inculcated. The body should be kept clean according to the indigenous

method. There should be arrangement for holding of Kathās during off-days.

14. Educational institutions should be established amidst surroundings of natural beauty, particularly on the banks of rivers; they should be devoid of all expensive paraphernalia or furniture of foreign make or fashion

15 Respect for parents should be inculcated so that it might be considered a duty to serve them Boys should be taught never to show any disrespect to anybody; the habit of ridiculing others should be discouraged and controlled.

16. Co-education of boys and girls should in no case be encouraged.

17. Only married lady teachers of proved character should be appointed for the teaching of girls. The curriculum of study for girls should be different from the curriculum for boys, and their class periods should be fixed according to the household convenience of their guardians and parents.

18. The education of girls should primarily aim at developing to their full height their qualities of chastity and motherliness, and their capacity as ideal mistress of the home.

19. Text-books should contain lessons to promote respect for the ancient traditions of right conduct, service, purity of food and dealings

20. The Sattwic forms of renunciation, endurance and charity should be taught and inculcated.

21. Acquisition of physical strength and its proper use should be taught.

Conclusion

It is undoubtedly an offence to see only the dark side of a question. Although we are distinctly guilty of it in the present case, we have been compelled to do it under an overwhelming sense of duty. Our humble apologies are offered to those friends whose feelings we may have unwittingly hurt, or who may

consider us to have gone beyond our province to discuss a subject without possessing the proper qualification. It is far from our intention to tar indiscriminately with the same brush all men and women who have received Western education. We are aware that there are many great souls, who are the salt of the earth, and who though much advanced in Western learning, lead ideal spiritual lives. We also know of some mothers and sisters who in spite of their having been educated on Western lines have held fast to the Hindu ideal of chastity and are greatly devoted to God, religion and the Hindu tradition of purity of conduct The range of acquaintance of an individual must be by its nature limited. It is, therefore, very probable that there are other educated brothers and sisters whom we do not know but whose purity of heart and conduct will compel us to pay them our homage. Nevertheless, it is our conviction that most of these souls are men of an advanced age who had

the good fortune of being brought up by their parents amidst surroundings which were congenial to the development of the spiritual side of their nature. That the number of such souls is dwindling among the present generation of students of both the sexes is admitted by all, and can be proved even by direct evidence of facts.

We are aware that our great educationists and thinkers are engaged in maturing even better plans than what have been suggested in these pages, and are trying to give effect to them through many and varied experiments We also realize that it is easy to criticize, but very difficult to tackle a situation against the current of popular feeling. All the same we take the liberty of placing our humble suggestions before specialists and men in authority with the hope and trust that they will receive some consideration at their hands

Appendix I.

EXTRACTS FROM CONVOCATION ADDRESSES.

The following are a few extracts taken at random from recent Convocation Addresses delivered by some of our most distinguished educationists and public men pointing to the defects of the present system of education in India

1 Sir C. V Raman Allahabad University Convocation Address, 1931

"India to-day is passing through a time of change, a time in which the old is passing away, not slowly but almost with explosive rapidity, and I sometimes think that the function of the universities in India is not to accelerate change but to act as brakes on the too rapid evolution of the national spirit I am not sure that you will appreciate such a sentiment You, young men to-day, stand for change You are not no-changers, you are progressives. Some of us who are getting old may

perhaps be not inclined to move quite so quickly as you"

"You are all aware that to-day India stands on the brink of a precipice which leads rapidly sliding down to the chaos of separatism, of disruption, of communalism, of religious and political conflicts It seems to me it is the function of the universities in India to-day to introduce saner counsels, to try and make us realize that in the advance of knowledge, in the promotion of culture, we have forces that can remove these causes of disruption, that can make us realize that we are all to-day the inheritors of a great civilization and transmitters of a great culture Those who have eyes to see, those who have ears to hear, realize that the universities in India to-day are the one force which stands between chaos and orderly future"

2. Sir Tej Bahadur Sapru· Patna University Convocation Address, December, 1935.

"I cannot reconcile myself to India becoming a nation of learned beggars It is all very well for successful lawyer-politicians, who, when they have nothing else to do, take up a book from their

shelves to beguile their time, to talk of culture, and so also learned professors at the universities who at times betray the common weakness of humanity by comparing their emoluments with those better circumstanced than they are, may talk of culture and knowledge for knowledge sake I should like these gentlemen to place themselves in the position of the long-suffering but fond parent who stints himself to educate his boy to find that the young man, on whose future he had built his hopes, when face to face with the reality of the situation finds that he has to drink of nothing but the cup of disappointment and despair so far as a career in life is concerned Government, foreign or national, can provide 'jobs' only for a limited number. The learned professions, if they are to be followed as professions, presuppose a certain amount of private means during the period of waiting. Agricultural life has no prospects to offer There are not many vacant or waste lands to occupy University training has filled his mind with fine cultural ideas and all the doctrines about the distribution of wealth and the control of the means of production from the time of Plato down to the time of Lenin. Cinemas and newspapers have created new tastes

which cannot be satisfied in the humble and undeveloped surroundings of village life... ... .*This being the position—and I hope I have not placed before you an overdrawn picture—it is for those who are responsible for our educational system to revise their ideas.* The problem has been engaging the attention not merely of government of India during the last few years, it is causing anxiety and concern to nearly every government in Europe "

"When I think of universities as they are at present I do not think of the limited number of good men they produce but of the very large number of, I shall not say second class, but third class men with very indifferent intellectual equipment, with scarcely developed cultural tastes and with no clear ideas about many things "

3 H H. The Nawab of Bhopal Allahabad University Convocation Address, December, 1935

"The majority of our educated young men to-day are apt to know more about the *cromlechs* found in England than about the *stupas* found in their own country, more about Chaucer and Tennyson than about Kalidas and Ghalib, and strangest of all, more about the English language

than about their own mother tongue ! Ours is almost the only country in the world where educated people find it easier to express themselves in a language which is neither their mother tongue nor even one of the languages of their own country ! All this is unnatural, and has to be changed if the bases of our national life are to be strengthened."

"Gentlemen, to me it has always seemed a debatable point whether the complete secularization of education has not on the whole done more harm than good to society, and whether the time has not now come for us to consider the desirability of openly giving to religion, in the widest sense of the term, its old honoured place in our system of education This besides being in consonance with the highest traditions of our country would also tend to re-establish in our inner life that harmony which is to-day so woefully absent from it"

"Idealism, provided it is not extravagant, is one of the most treasured attributes of the human mind, and seems to be in these days the only break we possess with which to make the attempt to stop the onward rush of humanity towards brutality and mutual destruction.

Thus I hold that our universities have not only to develop the intellect of their pupils, but also to do whatever is possible to form their character. Too often have we seen how dangerous to society an intellect uncontrolled by high moral principles can be."

4 Sri Sahebji Maharaj (now Sir) Anand Swarup, Agra University Convocation Address, November, 1935.

"Worldliness—not better-worldliness—has taken the place of unworldliness, and religion and theology are not allowed even to cross the threshold of universities"

"You must control the lower appetites of man and satisfy his higher cravings with the help of religion"

"In the long ago, all seats of learning were essentially religious institutions and the study of religion and religious literature was the be-all and end-all of education, for in those days religion comprehended all the requirements of human life"

"It will be seen that love of gold and other earthly possessions, over-production and cut-throat competition, jealousy and distrust, the products of the passion of

greed, are the real cause of all our troubles and also of unemployment in every country, and clearly, therefore, the remedy lies in the eradication of this evil from human character rather than in anything else"

"I spoke about the necessity of turning the acquisitive impulse of the people to the direction of Truth Now, this acquisitive impulse of man, when directed towards the objects of the world, is known as 'greed' in the simple language of religion. I am definitely of the opinion that this vice in human character is the root cause of most of our present-day troubles and confusion and that the unemployment problem in the world is but an offshoot of it"

"It is an open secret that every man and woman of to-day feels a burning desire for acquiring excessive wealth, for rising to the highest position and for possessing all the comforts of life, and it is also common knowledge that underneath the outer glitter and vivacity of present-day life, there is raging a marked nervous discontent of the soul As a consequence, we find to our distress that the struggle for life is becoming more and more desperate from day to day, and rancour and strife, the enemies of peace and happiness, hold sway over the hearts of men."

Appendix II.

OPINIONS ON

"OUR PRESENT-DAY EDUCATION."

Many letters were received from distinguished persons appreciating the ideas set forth in the booklet on "Our Present-day Education" when it originally appeared in Hindi, English translation of a selection of which is given below —

1. Mahamahopadhyaya Dr. Ganganath Jha, M A, LL D., D. Litt.

"I have received a copy of "Present-day Education" Truth to tell, I have become practically hopeless in this matter When put to the test the opinion of our friends does not avail us They will express a desire to cut off all connection with Western culture, but all the same continue to imitate the Western mode of living. In the course of private discussion they will show their agreement on the evils of co-education, godless education, and other allied subjects, but in public they will declare just the opposite view for fear of

being dubbed a reactionary. I have grown thoroughly sick at heart. It appears to me that we can be saved only if God comes down in the promised form of Kalki Avatāra for our deliverance

"I have nothing but praise for the courage shown by you in expressing your views without any mental reservation even under such gloomy circumstances"

2. Swami Jagadiswarananda Bharati, Hardwar.

"I have read your pamphlet on "Present-day Education" and I find that I am in complete agreement with your views.

"The harm done by this education is so great that I do not discover any other source of evil in modern society which is equally harmful

"You have clearly brought out all the evils of this education within the small compass of the present tract The reference to 90 P. C of girls on page 28 is very heart-rending, indeed! In his reply to Miss Mayo's "Mother India", Lala Lajpat Rai gave many instances from the proceedings of American law-courts

which were of the same nature as this. It is a matter for deep concern that this sacred land of Āryāvarta should be so soon transformed into a land where the terrible demon of sin has undisputed sway May the All-merciful Lord save India from this poisonous education—is my heart-felt prayer to that pure embodiment of Knowledge and Wisdom ! I have opposed the spread of this education from time to time and shall continue to do so in future "

3. Goswami Ganesh Dattji, General Secretary, Sanatana Dharma Pratinidhi Sabha, Punjab.

"Your letter and the booklet on "Present-day Education" were received by me in time The views published by you in the booklet have been truly and properly expressed Under the influence of this education the present generation of young men are proceeding along a downward course They have lost faith in God and in the discipline of Brahmacharya In order to stem the tide of this demoralization, the suggestions made by you in the section "What sort of Education should we give" have been very appropriate and useful I whole-heartedly agree with all that you have written in

the booklet and shall try my very best to propagate these ideas. I have every hope that the publication will help the present generation of young men to build up their character."

4. Sriyut Haranchandra Bhattacharya

"I have received a copy of "Present-day Education" and have read it from beginning to end with great attention I have full agreement with you on all the points raised for discussion in the booklet. You will render a service to society if the booklet is translated into the other Indian vernaculars and the ideas are broadcast throughout the country

"Our culture came down to us in a dilapidated condition under the pressure of many adverse historical and other circumstances It has now been thoroughly superseded by Western culture, which has been and is being spread by modern education The aversion created by this education against ancient modes of life and thought and the ideal of female chastity forebodes the destruction of ancient Indian culture and civilization if the situation is not remedied in time.

"This education has not only affected the lives of those who have received it,

but has created through even distant association a revolution of outlook among those who have not directly received such education. In short, it has vitiated the atmosphere of the country I, therefore, send you my thanks and blessings for your admirable effort ''

5 Sriyut Pitambardutt Barthwal,
M A ,D Litt

"Your kind letter and the booklet on "Present-day Education" were received by me Many thanks for the same Your effort for the revival of our ancient culture is very admirable. The evils of modern education are not a hidden secret to anybody yet society is pursuing the mirage like a body of misguided travellers in the desert The booklet, I hope, will help to shake the delusion I pray for the success of your endeavour "

6. Sriyut B P Mishra, M. A , LL. D ,
Dewan, Raigarh State

"Please accept many thanks for your letter and for the booklet on "Present-day Education." I had read the article with great relish when it originally appeared in the *Kalyān* I agree with and appreciate the opinions put forward by you The more these ideas are propagated

the better it is for society. I have been trying to work on these lines through the educational board of the central provinces I shall now do my best to work out these ideas."

7 *Sriyut Maheshdutt Bajpeyi, Superintendent of Posts, Cawnpore.*

"Very many thanks for your letter and the booklet on "Present-day Education" I have read the booklet with the amount of attention it deserves. The evils of modern education enumerated by you are true to the letter, may be, they are even more than you could describe, never less But the problem is how to get rid of them. When I consider this aspect of the matter, I feel almost helpless Leaving aside the problem of college and university education, the condition of society will grow worse from day to day if immediate steps are not taken to change the course of primary education. In my opinion the brains of little children are more or less like liquid metal, you can give them the shape you like according to the choice of your mould Lessons like "God is our only support during adversity", "Honour thy father and mother", "Show respect to your teacher and other elders" have now been substituted in the text-

books by stories of the crow and the kite, how under such circumstances can we expect these children to grow in spiritual stature ? The question is, how can this state of things be remedied ? Will the Government join us in this attempt at reform ? Please consider this practical side of the question. Is it sufficient to state that children should not be placed under the influence of modern education, while the fact is that even if girls do not receive this education their parents are placed in a difficult position ? During marriage-negotiations the first enquiry that is made from the bridegroom's side is about the standard of education of the girl How can this mentality be changed ?"

8. Prof. Jiwanshanker Yajnik, M. A., Benares Hindu University.

"I have thoroughly read your pamphlet on Education. There is hardly any point on which my opinion differs from yours The irony is that I have to support this vitiated system as my livelihood depends on it My thought-currents, however, run in the same direction as yours.

"Both the booklets on "Social Reform" and "Education" should be widely circulated I shall try to propagate these views

in the Hindu University. But the task is a thankless one and may bring us nothing but ridicule. Who will hear us amidst the present confusion of ideas? All have lost their foothold and are swimming along the current in the name of individual freedom which has already proved to be so thoroughly destructive."

9. Sriyut Krpa Narayan Pathak, Gurukul, Brindaban

"The problem of education is no new problem in India, about 40 years ago the front rank leaders of Indian opinion thoroughly recognized the evils of the present system of education On occasions they even drew the attention of the public towards these evils. The Aryasamāja particularly offered an organized opposition to the spread of this education by starting new educational institutions like Gurukulas where serious attempts were made to avoid the evils of modern education and a new and appropriate system was evolved on the basis of the old, where emphasis was laid on *Brahmacharya* as the basis and source of strength of life, simplicity of life was enforced, education was conducted through Sanskrit and the mother tongue, expenses of edu-

cation were brought down to make it popular, the old-forgotten relation between the teacher and the taught was re-introduced in a new form and touch with Nature was established. But all this notwithstanding, the Gurukulas are not popular institutions yet. It will be a mistake to imagine that the failure of the Gurukulas was due to their being sectarian institutions The real reason is lack of Government patronage The boys and their guardians realize that a degree of a Gurukula will not open for them the portals of Government service, hence such education is useless to them

"So this was the test where the Gurukulas failed in the eye of the public and will continue to fail in future.

"The evils of modern school and college education to which you have drawn attention in the present pamphlet are natural and inevitable evils For the object of this system of education was that—'we must do our best to form a class who may be interpreters between us and the millions whom we govern, *a class of persons Indian in blood and colour but English in taste, opinion, words and intellect*' (Lord Macaulay, 1835) This was done with open eyes and the result turned out to

be what the initiators of the new educational policy expected 'We created a separate caste of English scholars, *who had no longer any sympathy or had very little sympathy with their countrymen*', said H. H. Wilson, before the Select Committee of the British Parliament in 1863.

"When the object and goal of modern education was so openly declared by those who controlled the policy of that education what is the value of our raising objection ? We were fools not to understand the implication of their clear words, and are now uselessly blaming them for carrying out what they actually intended !

"Your arguments against the spread of this education are very admirable I am prepared to co-operate with you in every respect for opposing this education But I have one great doubt In the present state of political subordination it appears to me very difficult, if not absolutely impossible, to succeed in any attempt at reform conducive to the true welfare of India."

10. Sahityacharya Pandit Mathuranath Sastri Kaviratna, Professor, Maharaja's Sanskrit College, Jaipur

"The baneful effect of modern education, which has in the name of progress

totally non-co-operated with ancient ethics and religion, is becoming clearer with the advance made by this education in society. It is not that this harm is noticed only by those who view the question from the religious standpoint, but even thoughtful persons who support this education, when they sit to consider its *pros* and *cons* impartially, have to express their concurrence with some of the points against it. Many of the convocation speeches of the universities contain open criticism of this system of education

"Even the parents of boys, who without any suspicion sent their children to receive education in modern schools and colleges, have begun to rue the consequences of that education. It is at their request that the writer of the present booklet has had to enter on a discussion of the subject While showing the true goal of education, he has drawn a vivid life-like picture of the present mental condition of our educated boys and girls He has shown from practical experience the harmful results of co-education, the craze for the cinema and other modern inventions His criticisms have not been merely destructive, but he has given many concrete suggestions of reform. What is of greater importance is that his language

has been very restrained and to the point, there is no undue emphasis on any irrelevent matter. His treatment of the subject will cause no pain even to those who are most uptodate in their outlook and line of thought. In short, the booklet contains a very good solution of the problems created by the present system of education, problems which appear as nothing but destructive to those who possess any love for Indian culture

"I had read the article with great interest when it originally appeared in the 'Kalyān', and I have no hesitation in saying that I totally agree with all the arguments of the writer They will receive the approval of all cultured people who are interested in leading a spiritual life All educationists should carefully read and utilize the suggestions made in the booklet Having some relation with the education department I tried in my humble capacity to express views similar to those of the present writer and shall again to do so in future whenever any opportunity presents itself."

11. Sriyut Udayashankar Bhatt, Lahore.

"I have received a copy of your publication entitled "Our Present-day

Education" I do not know how far it will help to combat such evils as sexual immorality, want of propriety, untruth, deceit, jealousy or petty greed which are playing havoc throughout India. To me it appears that the poisonous effect of Western education is killing us by inches The daily sight of licentiousness on all sides shows as if Kaliyuga has reached the height of its influence God alone knows where this overwhelming current of beastliness is leading us to Can there be any clearer indication of our downfall and degradation ? The actual state of things in the Punjab is more terrible and pitiable than the picture drawn by you in the booklet The educated girls have generally batches of male friends with whom they consider it a pride to go for outing when all sorts of freedom is permitted It is on account of this vicious atmosphere that ten years ago I took my daughter out of her school and arranged for her education at home. People critisized me for what according to them was a reactionary action. They said I had been spoiling the life of my daughter. But I had no other course before me I am glad that you recognize that the life of indulgence of these children who are the delight of their parents is marring and has to a large extent marred the purity of our

tradition. We are engaged in the impossible attempt to make the momentary pleasure of the senses a permanent, imperishable pleasure. India is mad after this attempt If your article succeeds in drawing public attention to this aspect of the matter, I shall regard it a great instrument for the revival of our ancient civilization and culture."

12 Sriyut Bidhubhusan Datta, Editor, "Bharater Sadhana", Calcutta.

"I have perused with great interest the pamphlet on "Present-day Education" received to-day Some of the topics discussed in the publication have been very interesting .. ..

"The education that is in vogue in this country is not real education—even its goal is not educational This should be properly realized; and the situation can be saved if we renounce this education and replace it by a system that will be more in tune with the genius of the soil and needs of the people. Until this is done all propaganda for the spread of religion or religious literature will be futile I have no doubt that you have realized this through experience........"

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